Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——PUBLISHED AT 166 WASHINGTON-STREET.

VOL. VII. BOSTON, SATURDAY, MAY 17, 1828. NO. 20.

POETRY.

The Comet.

The following poetical extract was published in the third volume of the Register, and is now republished by request.

From a Poem called Midsummer Day's Dream.

BY EDWIN ATHERSTONE.

"Then suddenly there came a fiery star,
Wandering from out its orbit, masterless.
The dwellers of the earth,—they were a race
Mightier than yours,—look'd nightly on the sky,
And their thoughts were troubled; night by night the star
Grew brighter, larger;—waving flames shot out
That made the sky appear to shake and quiver.
Night after night it grew; the stars were quenched
Before its burning presence; the moon took
A paler—and a paler hue; men climbed
Upon the mountains every eve to watch
How it arose, and sat upon the ground
All night to gaze upon it. The day then
Became the time for sleeping; and they woke
From feverish rest at evening to look out
For the terrific visitor. Night by night
It swelled and brightened;—all the firmament
Was kindled when it came. The waning moon
Had died away; and when she would have come
Again into the sky, men found her not.
Still, still the heaven fire grew!—there was no night
But the day succeeded a new day
Of strange and terrible splendor. Darkness
Became a luxury, and men would go
To caves and subterraneous depths to cool
Their hot and dazzled eyes. The beasts of the field
Were restless and uneasy, knowing not
Their hour for slumber; they went up and down
Distractedly; and as they fed, would stop
And tremble, and look round as if they feared
A lurking enemy. The things of prey,—
Monsters that earth now knows not,—came abroad
When the red night sun had gone down; for day
With its mild light less glared upon their eyes
Than that fire flashing firmament. Yet,—yet
With every coming night the terrible star
Expanded; men had now no thought but that;
All occupations were laid by;—the earth
Was left untilled, the voyagers on the deeps
Forsook their ships, and got upon the land
To wait the unknown event. O'er all the world
Unalterable terror reigned. Men now
By thousands and by tens of thousands, met—
Wondering and prophecying. Day and night
All habitable regions seen to heaven
Wailings, and lamentations and loud prayers.
The etherial shapes that peopled earth, as now,
Saw with astonishment, but not with fear,
This strange disorder, for the wreck of worlds
Injures not them. The spirits of the sun
Look'd wondering down, expecting what might come;
For right towards Earth the blazing Terror held
Its awful course; and all the abyss of space
Resounded to the roarings of its fires.

'Yet once more

* * * * * * * * * * * * * * * * *

It rose on earthly eyes. One fourth the heavens
Was covered by its bulk. Ere it had reached
Its middle course, the huge ball almost filled
The sky's circumference;—and anon there was
No sky!—nought but that terrible world of fire
Glaring, and roaring,—and advancing still!

'Men saw not this; the insufferable heat
Had slain all things that lived. The grass and herbs.
First died!—the interminable forests next
Burst into flames;—down to their uttermost deeps
The oceans boiled,—spurting their bubbling waves—
Rocking and wallowing higher than the hills.—
The hills at last grew burning red;
And the whole earth seemed as it would melt away.

'Intensest expectation now held all
The ethereal natures silent. From the heights
Of space they looked, and waited for the shock;
For in two right opposite courses the two orbs
Rush'd toward each other, as two enemies haste
To meet in deadly conflict. 'Twas a sight
Sublime, yet sad, to see this beautiful earth
Stript of all verdure, empty of all life
Glowing beneath the comet's terrible breath
Like a huge coal of fire!

'They now draw nigh;
Rapidly rolling on they came!—They struck
The universe felt the shock. We looked to have seen
The earth shattered to dust, or born away
By that tremendous fire star; but they touched
Obliquely, and glanced off. The comet soon
Shot swiftly on again; the weaker earth,—
Jarred from her orbit,—stood awhile—turning
Backward upon her axis, vibrating
Down to her very centre; then went on
Faltering, swinging heavily to and fro
Upon her altered poles.

DOCTRINAL.

For the Christian Register.

Mr. Damon's farewell Sermon.

This discourse was "delivered at Lunenburg, December 2, 1827, by David Damon, at the close of his ministry in that town." The occasion was interesting both to the speaker and to those who had enjoyed the benefits of his instruction for thirteen years, and who were then assembled for the last time to receive from him, as their Christian minister, his admonitory, friendly counsel and parting blessing. He took for his text the valedictory words of the apostle Paul to the Corinthians. (2 Cor. xiii. 11.) "*Finally, brethren, farewell.*" The topics introduced in the course of the sermon were appropriate and well arranged. Of the considerations which the author represented as mingling "something of a soothing character with the painful emotions which he felt," he said, "I will now mention only the very obvious one, that we have long lived together in peace, and now part in peace. I do not know that there was ever a connexion of the same kind, begun and continued so long under similar circumstances, which was more reciprocally *peaceable*."

The author "recapitulates and reviews the *substance* of his preaching" during his ministerial labors in that place. It is thought the following extract, from the summary which he gives, may not be unacceptable to your readers. It is not selected because it is better than other passages in the sermon, but as exhibiting the liberal and catholic views of the writer.

"I have maintained the genuinely Protestant principle, that the holy Scriptures of the Old and New Testaments contain and express every thing which is essential to human salvation, whether we have respect to rules of faith or practice; and that doctrines, commandments, and traditions of men, and creeds in words of man's invention, are entitled to little reverence or regard, and do more harm than good, the moment one attempts directly or indirectly to impose assent to his views of Christian truth upon others. I have maintained that every one has the right, and is bound in duty, to use his own reason and judgment in interpreting Scripture; and that, consequently, ministers have no rightful dominion over the people's faith, but should be helpers of their joy; and, reciprocally, that a people should regard the welfare and happiness of their minister, but leave to his unbiassed mind, and the instructions of God's word, the formation of his religious opinions, in the correctness of which his own interest is as deeply involved as theirs possibly can be."

The following extract is also from the summary.

"Finally, I have taught that real religion consists essentially in purity, benevolence, and piety; and not in forms, creeds, mysteries, or rapturous, variable, and undefinable emotions; that he who doeth righteousness is righteous, and that whosoever doeth not righteousness is not of God, neither he that loveth not his brother, and that such an one must be renewed by repentance or abide the consequences of his wickedness."

It is seldom that we find in a sermon so much to praise and so little to censure. It was written with a truly Christian spirit, and was well adapted to the occasion on which it was delivered. And none, who peruse it, we apprehend, will think the labor lost. The following passage gives us clearly to understand that the author's views are decidedly opposed to the popular system of religion.

"I have not preached the doctrine of a trinity of persons in the one true God, nor any of the *five* points of the long and extensively popular Calvinistic theology; because I do not believe these doctrines to be any part of revealed truth, and am persuaded that they have all of them a bad moral tendency, so far as they operate without influence or modification from other principles associated with them. A detail of my reasons for rejecting these several doctrines would necessarily occupy more time than can now be afforded; but I beg leave to introduce a few reasons for not receiving the popular doctrine of a trinity; for it is principally on account of our conscientious rejection of this, as we suppose, erroneous doctrine, that some of us are every where spoken against wherever we are known.

1. "The doctrine of the divine unity is a necessary inference from the general tenor of Scripture, and the express language of many particular passages. We have only to advert to the express language of Scripture, in its plainest parts, and receive the words, in their most obvious import, to learn the doctrine of the divine unity. On the other hand, the doctrine of the trinity is no where contained in the Scriptures in express language. It is an inference from particular passages, few in number, generally allowed to be of difficult interpretation, and which are susceptible of being construed in accordance with the doctrine of the divine unity, in its strictest sense.

2. "The inspired writers of the New Testament have no where given the least intimation of the utter and overwhelming astonishment which they must have felt upon learning the fact, if they did become acquainted with it, that the person whom they called Master and Teacher, with whom they ate and drank, and had constant and familiar intercourse, and whom they sometimes presumed rashly to reprove, was the eternal, omnipotent, and self-existent God. It is conceded, that when they first associated with him, they had not the least suspicion of this fact. When did they become acquainted with it? I say, advisedly, there is no intimation in the New Testament that they ever did. But if they never did, what proof have we that the doctrine of a trinity is true? And if it be true, in what sense did they receive and understand it?

3. "There are particular passages of Scripture, many in number, which can not be understood consistently with a belief in the doctrine of the trinity, without prostrating every approved rule of criticism and interpretation, and giving room for the wildest mystics to rest their vagaries of imagination upon a scripture basis. Here I will quote from among the many, three passages only, for example and consideration. "My Father is greater than I." "Of that day, and that hour, knoweth no man, no not the angels in heaven, neither the Son, but the Father." "To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things and we by him." The passage last quoted is particularly confirmed and illustrated in 1 Tim. ii. 5. "There is one God, and one mediator between God and men, the man Christ Jesus."

4. "The doctrine of the trinity implies the doctrine of the *hypostatical* union, or the doctrine of two distinct and yet blended or united natures in Christ; but I have searched the Scriptures in vain for the least intimation of any such doctrine or fact. It is a necessary inference from the doctrine of the trinity, as are other inferences which are expressed in barbarous and technical, but not in scriptural language; but it is not an inference from any passage in Scripture. The trinity itself is an inference (an erroneous one, as we believe,) from the language of Scripture; and the doctrine of the hypostatical union is an inference of an inference, before which reason is confounded, and concerning which the Scriptures are totally silent.

5. "The doctrine is confessedly in a great measure unintelligible, apparently at least contradictory to reason, and those who profess to believe it are generally agreed in little concerning it except in an unscriptural form of expressing it. In their attempts to explain it, and make it intelligible and credible, they differ as decidedly among themselves as Unitarians do from them. This last mentioned position is abundantly established in a little work by Noah Worcester, D. D., called the Antitrinitarian, which deserves to be read, and which consists, to a considerable extent, of quotations from Trinitarian writers, contrasted with each other and with the language of Scripture.

6. "The gradual invention and introduction of the doctrine of the trinity may be, as I think, historically traced, with as much certainty and satisfaction, as opinions of such remote antiquity and subsequent extensive prevalence commonly can be, to learned philosophizing and Platonizing converts to the Christian religion, who taught and wrote, and began to make innovations in the Christian faith, after the decease of the apostles of our Lord. We think it also apparent, from a due attention to ecclesiastical history, that these innovations in general, and the doctrine of the trinity in particular, were long opposed by the great majority of common and unlearned Christians, whose text book was the Bible and not Plato, and who had no other philosophy to guide or to bewilder them, than what was to be found in unlettered reason and the words which the holy spirit had taught."

Why We Reject the Trinity.

In the address of Rev. Mr. Ware, before the York County Unitarian Association, he says, "We draw from the sacred volume the following reasons for disbelieving the doctrine of the Trinity."

1. *The terms which are necessary to the very statement of the doctrine, and which cannot well be avoided by those who hold it, are not found in Scripture.* The words Trinity—triune—Jehovah Jesus—God-man—are not in the Scripture. We no where find the expression *God the Son*, but always the *Son of God*; nowhere *God the Holy Spirit*, but the *spirit of God*, or *the Holy Spirit*. The expressions first person, second person, third person, three persons, are not found. Now if the very words, which are necessary to express the doctrine, are not in the Scriptures, how can we suppose the doctrine itself to be there? If the sacred writers meant to teach this doctrine, how is it possible they should not sometimes have used the words which are now used in regard to it?

II. *The doctrine of the trinity is no where stated in express terms, while that of the sole divinity of the Father is taught in language the most explicit und direct.*

There are only three texts which speak of the Father, Son, and Spirit in formal connection, and neither of these declares them to be three equal persons in the Divinity. Now is this possible if the doctrine were true? that the Apostles should never name them together but three times, and then not speak of there being one God?

Indeed I am wrong to say *three* texts, there are only two; for one of the three passages to which I referred is well known to be no part of the Bible;—viz. 1 John v. 7. *There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.* This verse, every body knows, was never written by St. John, but has been added to this epistle since his day. John wrote in Greek; but the old manuscripts of the Greek Testament do not contain it. It is found only in the Latin. It has therefore no right to a place in the New Testament, and ought to be rejected. It is rejected by all impartial scholars of every denomination, who have inquired concerning it. There are therefore only two texts which formally name the Father, Son and Spirit in connexion.

The first is the form of Baptism, Matthew xxviii. 19. *Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.* Here the three are placed in connexion. But observe the mode of expression. Does it say that they are three persons? No, it does not say that they are persons at all.—Does it assert that they constitute one God? No. Does it say that each is God? No such thing. Does it say that they are all equal? No such thing. Does it say that they are all to be worshipped? No. Then it does not teach the doctrine of the Trinity. If it neither declares them to be three persons, nor equal to each other, nor each to be God, nor each to be worshipped, then it does not teach the doctrine in question.

The same is true of the other text, 2 Corinthians xiii. 14. *The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.* It is not here said that each is God, nor that all are equal, nor that all are to be worshipped, nor that all together constitute one.—Therefore it does not teach the doctrine of the Trinity. Nay, it virtually denies it.—For, as you observe, it does not speak of the *Father, Son* and Spirit, but of *Jesus Christ* and *God* and the holy spirit. Observe the difference, and consider what it implies. Would a trinitarian express himself in these words and in this order, when intending to express his doctrine? If it were *Father, Son* and Spirit, we should of course regard them as three and not one, unless expressly instructed to the contrary; how much more where the words run, *Jesus Christ*—and *God*—and the Holy Spirit. So that there is only one text which unites the terms Father, Son and Spirit, and that one says nothing of the doctrine of the Trinity. Now I ask seriously, if it had been intended to teach that doctrine, is it possible that this should be the case?

It is thus plain that this doctrine is no where taught in express terms. You then say, it is perhaps taught indirectly and by necessary implication. I answer, it is impossible this should be, because the doctrine that the Father alone is God is taught in *the most direct and absolute terms that language will admit*; so as positively to put out of the question every other doctrine, and to take away the liberty of inferring any other from indirect expressions.

That this is so, may be seen at once from a few plain and explicit texts, which seem to be perfectly decisive.

(1) John xvii. 3. *This is life eternal, that they might know* Thee, the only true God—*and Jesus Christ whom thou hast sent.* This is the language of our Lord himself in prayer. Now that he was *at prayer* proves that he himself could not be God—for God never prays. But besides this, he strongly asserts that the Father *only* is God. It could not be asserted more strongly.

(2) Mark xiii. 32. *But of that day and hour knoweth no man; no, not the angels which are in heaven;* neither the Son; *but the Father.* This is the language of our Lord. He declares that he does not know the time of that day and hour; that the Father only knows. Therefore the Father only can be God; for God knows all things.

(3) 1 Timothy ii. 6. *There is one God—and, one Mediator between God and men, the man Christ Jesus.* What can assert more positively than this, that Jesus is not the one God?

(4) 1 Corinthians viii. 6. *But to us there is but* one God, the Father, *of whom are all things and we in Him; and* one Lord, *Jesus Christ, by whom are all things and we by him.* This text is very positive. It declares that Jesus is our Lord; but that the Father only is our God. Can language be devised which shall declare it more positively?

(5) Ephesians, iv. 5, 6. One Lord, *one faith, one baptism,* one God and Father *of all, who is above all, and through all, and in you all.* What can the Apostle mean by this separation of our Lord, from the one God and Father of all, if it do not intimate the Father's complete and unrivalled supremacy? What words can speak it, if such words as these mean any thing else?

I ask you then, seriously—in the fear and presence of Almighty God, and in the name of Jesus Christ our Lord—if these five positive explicit assertions that the Father only is God, ought not to set the question at rest in our minds? While we have these plain and intelligible declarations of the divine word—which never have been and never can be made consistent with the doctrine of three equal persons in the godhead—ought we to be turned from our faith by any arguments which might be drawn from more obscure passages? Ought we to take up the opposite doctrine, because it may be ingeniously inferred from difficult and controverted texts? Are we not bound by these plain declarations? And while they stand in our bibles, uncontroverted and unrefuted, shall it be said that we reject the testimony of God, and depart from the oracles of truth? For myself, so long as the glorious doctrine of the Divine Unity is built up on these Five Sacred Pillars, I must confide in it as the truth of God. If the Holy Oracle can announce any truth plainly and unequivocally, it has so announced this. To my ear it speaks in language the most unambiguous and the least susceptible of perversion.—While I abide by it in these plain texts, I know what I believe; I have the sure word of truth. If I forsake these for the sake of reasoning out another doctrine from more difficult passages, I am not sure that my reason may not deceive me in the process, and lead me to wrong conclusions. I am safer therefore to abide by the testimony inscribed on these Five Pillars, which I can read as I run.

PRACTICAL.

How to Hear.

It were well if men would not inquire after the learning of the Sermon, or its deliciousness to the ear of fancy, but observe its usefulness; not what concerns the preacher, but what concerns themselves; not what may make a vain reflection upon him, but what may substantially serve their own needs; that the attending to his Discourses may not be spent in vain talk concerning him or his disparagements, but may be used as a duty and a part of religion, to minister, to edification and instruction. When St. John reckoned the principles of evil actions, he told but of three, "the lust of the flesh, the lust of the eyes, and the pride of life." But there was then also in the world (and now it is grown into age, and strength, and faction) another lust, the lust of the ear, and a fifth also, the lust of the tongue. Some people have an insatiable appetite in hearing; and hear only that they may hear, and talk, and make a party; they enter into their neighbor's house to kindle their candle, espying there a glaring fire, sit down upon the hearth, and warm themselves all day, and forget their errand; and in the mean time their own fires are not lighted, nor their families instructed or provided for, nor any need served, but a lazy pleasure, which is useless and impudent.

Hearing or reading sermons is, or ought to be, in order to practice; for so God intended it, that "faith should come by hearing," and that charity should come by faith, and by both together we may be saved; for a man's ears, as Plutarch calls them, are *virtutum ansæ*, by them we are to hold and apprehend virtue; and unless we use them as men do "vessels of dishonor," filling them with things fit to be thrown away, with anything that is not necessary, we are by them more nearly brought to God, than by all the senses besides.

Now since hearing is so effective an instrument of conveying impresses and images of things, and exciting purposes, and fixing resolutions, unless we hear weakly and imperfectly; it will be of the greater concernment, that we be curious to hear in order to such purposes, which are perfective of the soul and of the spirit, and not to dwell in fancy and speculation, in pleasures and trifling arrests, which continue the soul in its infancy and childhood, never letting it go forth into the wisdom and virtues of a man. I have read concerning Dionysius of Sicily, that being delighted extremely with a minstreal that sung well, and struck his harp dexterously, he promised to give him a great reward; and that raised the fancy of the man and made him play better. But when the music was done, and the man waited for his great hope, the king dismissed him empty, telling him that he should carry away as much of the promised reward as himself did of the music, and that he had paid him sufficiently with the pleasure of the promise for the pleasure of the song; both their ears had been equally delighted, and the profit just none at all. So it is in many men's hearing sermons; they admire the preacher, and he pleases their ears, and neither of them both bear along with them any good; and the hearer hath as little good by the sermon, as the preacher by the air of the people's breath, when they make a noise, and admire, and understand not. And that also is a second caution I desire all men would take. Taylor.

Peculiarities of Christianity.

"Next to the character of Christ, *His Religion* might be shown to abound in circumstances which contradict and repel the idea of a human origin.—For example, its representations of the paternal character of God; its inculcation of an universal charity; the stress which it lays on inward purity; its substitution of a spiritual worship for the forms and ceremonies, which every where had usurped the name, and distinguished the life of religion; its preference of humility, and of the mild, unostentations, passive virtues, to the dazzling qualities which had monopolized men's admiration; its consistent and bright discoveries of immortality; its adaptation to the wants of man as a sinner; its adaptation to all the conditions, capacities, and sufferings of human nature; its pure, sublime, yet practicable morality; its high and generous motives; and its fitness to form a character, which plainly prepares for a higher life than the present; these are peculiarities of Christianity, which will strike us more and more, in proportion as we understand distinctly the circumstances of the age and country in which this religion appeared, and for which no adequate human cause has been or can be assigned."

CHRISTIAN REGISTER.

BOSTON, MAY 17, 1828.

Free Inquiry.

A correspondent of the Boston Recorder, in an article headed "Unitarian Boldness," represents Unitarians as making much use of the expression, "a Spirit of bold and fearless inquiry," and proceeds to say "In the connexion with which the words are used, I am brought to the following conclusions, viz."

"That a 'bold and fearless spirit of inquiry,' in the sense in which it is used, precludes the necessity of divine teaching, and is not subordinated to the word of God."

"The advocates of Unitarianism imply also that a man, or any body of men possessing this spirit, must of necessity come at the knowledge of the truth."

"And that the more 'bold and fearless' in his researches a man may be, the nearer will he come at the truth."

In the first place we would remark that it is not true that the expression "*bold* and fearless inquiry" is *often* used by Unitarians. It is true however that we do recommend, often and earnestly the duty of *free and independent inquiry;* and we hope too that most Unitarians have some claim to the honor of exemplifying in their practice, their sense of the obligation of this duty. There may be a sense indeed in which we sometimes use and practise agreeably to the expressions "bold and and fearless inquiry."

The writer in the Recorder has the presumption to intimate that those who advocate this fearless inquiry, deny the necessity of divine teaching, disregard the authority of the divine word, and that the more "bold and fearless" are our inquiries, the nearer we are to truth. It is sufficient to say of the sage conclusions, and unworthy insinuations of this writer, that they form a worthy part of that series of misrepresentations and slanders which have been continually poured forth from Orthodox publications, from the early days of the "Panoplist," down to the last number of the "Recorder."

We have said there may be a sense in which we encourage bold and fearless inquiry;—a bold and fearless inquiry after *truth; not,* as the writer to whom we have alluded, slanderously intimates, a fearless questioning and examining of the propriety, fitness, and authority of the divine word, no; but, a fearless inquiry after the *true doctrines* of the divine word;—after that precious truth which the artful, the ignorant and the dishonest of other times have marred and obscured by their traditions, their false glosses, or their fradulent interpolations; and which we lament to say, many dim-visioned, darkness-loving theologians of the present time are laboring also to hide or destroy, (it may be unwittingly, but nevertheless,) with a disgraceful recklessness of evidence, and of the nature and tendency of doctrines.

We hope ever to be "bold and fearless" in exposing the ungrounded assertions and gross impositions of those who "teach for doctrines the commandments of men;—who practice upon the ignorance and inflame the passions of the multitude, to build up their own party, and to gratify their own lust of power. This gives us indeed no *certainty* of arriving at the knowledge of truth ourselves; but, to all who bow in meek submission to the authority of the pure word of God, it does give a reasonable ground to hope that they are the nearer to this truth, in the same proportion that the impositions of "bold and fearless" corruptors of the word of God are detected, and the rubbish by which truth was concealed or obscured, is removed.

Calcutta. We some time since gave notice of the recommencement of English Unitarian worship in Calcutta. We are pleased to find that the services of Mr. Adam are respectfully noticed in the publications of Calcutta. The Asiatic Journal, recently received at the Athenaeum, has the following paragraph, from the India Gazette of August last.

"On Sunday last, a meeting of the Unitarians of Calcutta took place in a room taken for the purpose, until the Chapel is finished. Rev. Mr. Adam performed the service before a respectable and numerous congregation; and delivered a very sensible and energetic discourse on the duties of religious worship and instruction."

M. Constant has published a *third* Vol. "on Religion," which has been reviewed by a French critic. Constant supposes polytheism or idolatry to have constituted the worship of mankind. The reviewer thinks these forms of religion, an abuse of and degeneracy from the early worship and belief. He speaks of Rammohun Roy as having done much to bring back his countrymen to the primeval religion, which is the belief of one God, or Theism. When we have time, we shall refer again to this Review.

Sale of Pews. On Monday last, the pews in the South Congregational Church, at the corner of Washington and Castle-streets, were offered for sale at auction. We are informed that the number of pews sold is fifty, and that the amount of sales, exceeds fifteen thousand dollars. Of those who have purchased pews, it is understood that upwards of *forty* propose to worship there with their families. We learn, also, that there are upwards of *twenty* applications for the *hire* of pews.

Installation. Wednesday, the 21st instant, is appointed for the Installation of the Rev. *Mellish Irving Motte*, at the South Congregational Church, corner of Washington and Castle-streets.

Dudleian Lecture. This Lecture was preached in the University chapel, at Cambridge, according to appointment, on Thursday, by the Rev. Mr. Parkman of this city. The subject of the Lecture was "Revealed Religion." We were not able to be present, and have not succeeded in obtaining any particular account of the discourse.

We have inserted a short communication of W. R. in relation to Mr. Hodgson's remarks on the Unitarianism of Boston. We have an impression that the extract has appeared in the Register before;—but as we are not certain of this, we cheerfully insert the article. There is a justness and candor in the paragraph, which render it worthy of being often repeated.

Mr. Hough's Letter. In the Register of April 5th, we published a letter of Rev. *George H. Hough*, Missionary in India, relative to certain statements of the late Mrs. Judson, which were supposed to operate unfavourably to his character. We admitted also, into the Register of April 12th an anonymous reply to that letter. As Mr. Hough's letter was accompanied by his own proper signature, it may perhaps be considered an injustice to him to have admitted an anonymous reply. But as the author of the Reply was known to us, and expressed no wish for concealment, we considered it of a character different from common anonymous communications, though to the public, indeed, it was not different.

We insert to-day a letter from the father of Rev. Mr. Hough, which we received soon after the publication of the anonymous reply to the letter of his son, but which was unfortunately mislaid, and has thus been unintentionally deferred.

In a late discussion the House of Representatives, at Washington, on the subject of an increased duty on molasses, Mr. Benton advocated the duty, as an "indirect encouragement to the landed or farming interest." He said,it "would enable the distillers in the Western country, who used grain,to compete with those in the Eastern states who used molasses."

Mr. B. endeavored to fortify this argument by saying that "whiskey was the healthiest liquor that was drank, as men were known who had been drunk upon it for forty years! While rum finished its victim in eight or ten."

It seems then that the proposed duty on molasses is intended as an encouragement to the distillers of whiskey, and not for the promotion of any *moral* purpose, by the discouragement of the manufacture of ardent spirits. It is deeply to be regretted, that in legistating on subjects so intimately touching the character and the vital interists of our nation, some litttle reference should not be had to our moral well-being and reputation as a people, as well as to the purses of individuals and the coffers of the nation.

The Rev. David Damon, late of Lunenburg, has received an invitation to become the pastor of the Congregational Society, lately formed in Amesbury.

We understand also that Mr. Daniel Austin, from the Theological School at Cambridge, has received an invitation to take the pastoral charge of the First Congregational Society in Brighton.

Religious Freedom. The bill for the Repeal of the Corporation and Test Acts passed the House of Commons, April 1, without a division, and has been sent up to the House of Lords.

New-York Anniversaries. The Anniversary meetings of several religious and charitable societies have been recently held in the city of New-York. The most interesting and important of these societies is the American Bible Society. This Society has now been in existence twelve years, and has evidently been an important blessing to our country. The success of the society during the last year has been particularly encouraging. We propose on a future occasion to give a more detailed account of its past opperations, and its future plans.

ORIGINAL COMMUNICATIONS.

To the Editor of the Christian Register.

Sir—

I am extremely sorry that you should have admitted into your paper (of the 12th April,) an *anonymous* reply to the communication of my son, the Rev. George H. Hough, now at Calcutta; especially as it appears to be a mere speculation, filled up with fulsome praises and extravagant sympathies for one party, and obscure inuendoes and indirect hints against the other—and otherwise calculated to produce an excitement, among readers liable to prejudice, by dwelling on the circumstances of Mrs. Judson's death, and the present situation of Mr. Judson, "far distant from his native land!" It surely cannot be a sufficient reason that a man shall not vindicate his character, or disprove or deny charges which are not true, in a case like the present, (the charges being published on one side of the globe, and the subject of them residing on the other) because in the dispensations of Providence, the individual who penned those charges was taken away by death before they were known to him who was suffering by them.—If the Board, however, caused Mrs. Judson's letter, which she considered a private one, to be published, the Christian world must view it as an unadvised step, it being apparent that the object must have been to justify the precipitate and passionate measure which they had a few months before adopted. If the editor of the Magazine, who made the reproachful "Reflections" at the close of the letter, caused it to be published, let him be responsible for the consequences it may produce—and not let them commit the subject to the sophistical and railing speculations of anonymous correspondents.

I am aware that Mr. Hough's remarks on Mrs. Judson's letter must be extremely unpleasant to her friends: so must have been her charges to the friends of Mr. Hough, knowing, as they did at the time, what the facts were, and every circumstance relating to them—and he so "*far distant from his native land,*' that the publication would circulate over the earth before he could come to a knowledge of it.

It is indeed a painful consideration, that a defence or vindication, under such circumstances, should become necessary to be laid before the Christian public—whose regrets and sympathies must be exquisite in view of the origin and consequences that rendered the necessity too imperious to be resisted.

I most sincerely hope, that I may not have occasion to go into a full exposition of the measures which have produced so many unhappy circumstances. A developement would be truly distressing to every Christian heart. But, if Mr. Hough, while on the *other* side of the globe, shall continue to be assailed here, with insinuations and reproachful reflections, by anonymous and irresponsible scribblers or even by official agents—he may find a friend on THIS side, who will not fail of using the ample documents in his possession, to advocate his cause, and vindicate his character.

GEORGE HOUGH.

Concord, N. H. April 15, 1828.

For the Christian Register.

It is well known that the distinguished men, who first settled New-England had an ardent love of religious liberty. For this, they suffered every thing and sacrificed every thing but life; and even this, in some cases, "they counted not dear unto them," when it came in competition with a confession and an adherence to divine truth. They were actuated by the noble principles of the reformation, by which the moral and intellectual world was rescued from a thraldom worse than any merely political despotism that ever enslaved mankind. The word of God was their rule, and reason and conscience their guides in its interpretation The right of private judgment was an essential article of their faith. For this, they contended in the *old* country, though they too often forgot it in the new. To follow the inspired Scriptures, according to a rational construction of them, was the distinguishing doctrine of Protestants and Puritans. After settling in America, they sometimes lost sight of the great principle, which justified their separation from the absurdities of the Romish, and the idle ceremonies of the English Church. Or, perhaps, candor requires us to say, that they mistook its application, when they persecuted all those who did not, because *honestly* they could not, conform to the established creeds, or to the interpretations adopted by the majority.

In all Societies, it is necessary, indeed, that the majority should rule. Our forefathers believed the doctrines they professed, and the few ceremonies they observed were clearly taught, and enjoined in the Gospel; and therefore, it was, that they required strict obedience and conformity; not recollecting, that they thus assumed a spirit of infallibility, and became imitators of those, at whose hands they had suffered so much and so unjustly themselves. With all their errors and bigotry, our Puritan ancestors effected a happy revolution in the moral world; and prepared the way, under the influence of the same spirit, which taught them to think and speak out, for new truths and a better understanding of the Scriptures, in future periods of the church. Among these eminent and resolute men, there were some, in early times even, who had more liberal views than the majority, and who dared openly profess their opinions, though loss of influence and sometimes of reputation were the consequence. *Roger Williams* was a bold confessor. We allow, he was eccentric, and sometimes injudicious, and sometimes obstinate. But he was honest; and as fearless as he was honest. And for this, instead of being commended, he was censured, banished and persecuted. In Plymouth Colony, *Cudworth* and *Hatherly* lost their influence and their stations in the government, because they were liberally inclined, and were not in favor of persecution on account of religious opinions.

In New-England, the Calvinistic creed was long rigididly enforced; and it was the standard of the religious character. The disbelief of it was considered proof of a most heretical and reprobate spirit. And any one who opposed it, was sure to be cut off from the hopes of the Gospel and the company of the Saints. William Pynchon, one of the first and most distinguished of the company of Puritans, which settled Massachusetts, had the infelicity to doubt the five points of Calvinism, and the honesty to publish his opinions to the world. We say, *the honesty;* for there was no possible motive for him to dissent from the majority. There was no gain, or fame to be anticipated from a schism. And the avowal of his sentiments, he must have foreseen, would expose him to reproach and censure. There were no indications of eccentricity in his character. No evidence of caprice or vaccillation in his sentiments. He was distinguished for sound judgment, and great stability of mind; and was employed in stations, requiring the highest responsibility, and shewing the greatest confidence. For many years he was one of the assistants to the Governor, and Treasurer of the Colony. He came to the country in 1630 with Gov. Winthrop, and in 1631 settled at Roxbury, where he continued between four and five years, before he removed to Connecticut river.

He continued to enjoy the esteem and confidence of the principal characters in the Colony, after his removal to a distant part of the country. When Windsor and Hartford were settled, which was about the time he removed to Agawam (now Springfield,) he maintained a friendly intercourse with the people of those places. It was by his influence, that the Rev. Mr. *Moxon* settled at Agawam, remote in the wilderness. There is little known of the character or opinions of this Clergyman. After residing at Springfield some fifteen or eighteen years, he returned to England, and was among those rejected in 1763—4, for non-conformity.

Like most of the eminent laymen of the Massachusetts Company, Mr. Pynchon was a theologian. The Puritans searched the inspired Scriptures for themselves, examined religious systems and formed their own opinions. It will be recollected, that the antinomian controversy prevailed in the early days of the plantation; and was continued for some time with a good deal of feeling. The Calvinistic doctrines of *grace*, so called, were so much insisted upon and carried to such an extreme, that it became almost a common belief that good works were unnecessary—at least, that they were no proofs of regeneration, and that one might be in a justified state without evidence, either to others or himself, of personal sanctification. This was an alarming doctrine. But so tenacious were many of that period, of this opinion, that moral conduct was undervalued, the fruits of holiness were esteemed but "splendid sins," if not "*filthy* rags," and mere feelings and presumptuous *assurances* were made the essentials of the christian character. One would suppose, that the evil tendency of the doctrine must have convinced its advocates of its incorrectness. But it was not so. And as Rev. *R. Hall* has lately remarked, "those who preach the peculiar doctrines of Calvin, usually called orthodoxy, have often fallen into the error of *antinomianism*, by which the grace of God is turned into wantonness, and many are thereby induced to say, "though we sin, grace will abound." Most of the clergy were called legal preachers, or preachers of a covenant of works, except Mr. Cotton and Wheelwright. All who urged the necessity of a holy life as evidence of faith and piety were at one time stigmatised as ignorant of the gospel, and destitute of grace, as men are called deists, who do not follow the orthodox fanatics of modern times.

It is not known, whether this error was the remote cause of Mr. *Pynchon's* adopting the opposite tenet; and of becoming, what some would call a legalist, or an anti-Calvinist. Probably, the dangerous errors which prevailed, led him to inquiry, and to publish the result of his thoughts on the subject.

About the year 1650, he wrote a book, which was published in England, where he went on some important business. It was probable he declined printing it here, from the apprehension of its great unpopularity: For there was a printing press then at Cambridge. The book discovers vigorous and discriminating powers, and affords evidence of great originality and independence of mind. He was much in advance of most of his cotemporaries. But whoever has made the Bible his sole guide, and dared to express his opinions gathered from its sacred pages, has generally been branded as an heritic, and treated with unchristian severity.

The object of Mr. Pynchon in this little volume is to shew, that the scriptures represent "the sufferings of Christ, as trials of his obedience;" and not strictly speaking as a *sacrifice* for man's sin; the effects of which can only be removed by his own sincere penitence and reformation.

The clergy and the Calvinistic laymen were alarmed at such an heritical publication: the General Court condemned it, and ordered it burnt by the Marshall in the Market place, while Mr. Pynchon was absent. On his return to Massachusetts, he was summoned before the Court to answer for his presumption and wickedness. He was required "to retract his erroneous opinions, or to be dealt with as the Court might order." Mr. Pynchon appeared before the Court, without hesitation; for no doubt he had written the book with great sincerity. He readily acknowledged himself the author, and was thereupon put into the hands of Rev. Messrs. Cotton, Norton, and Norris. They prevailed upon him to retract, or rather to *qualify* his written offensive declarations. And this he was probably induced to do, for the sake of peace. For he published a second pamphlet on the subject, after this pretended retracting, in which he seemed to be of the same sentiments as when he wrote the first treatise. He had friends in England who supported him in his religious opinions, and wrote to the clergy of Massachusetts in his favour.* They expressed the liberal sentiment, "that no man should be persecuted or censured for his religious opinions." But the good people of Massafihusetts, at that period, were not prepared for such liberal views. They were sincere, but mistaken, if not in their speculative opinions, yet certainly in the spirit of persecution, which is not the spirit of the gospel.

It is evident from Mr. Pynchon's writings, that he did not believe in the Calvinistic doctrine, that Christ bore the punishment due to sinners, or that he was a substitute on whom was laid the guilt and misery of a world of sinful men; but as suffering all that was necessary to his office as Mediator and Saviour—and which was necessary to fulfill his mission, to introduce a new and spiritual religion in that age of the world, and to be an example of fortitude, submission, obedience and suffering to his disciples in all future times. Robinson.

* Sir Henry Vane, and Sir R. Saltonstall, were among these.

Mr. Editor,—

In reading a few days since the Tour of Mr. Hodgson of Liverpool in the U. States, during the years of 1821 & 2, I was struck with the truth and candor of the following passage in that part of his book where he speaks of the religion of this country, and have extracted it for your paper, if you think proper to give it a place; hoping it will be regarded as true, having come from one of an opposite faith, but who I am pleased to see is not so blinded by prejudice as to be unable to discover virtues in those, who do not coincide with him in opinion, and possessed of sufficient candor to acknowledge what he sees. W. R.

"But Boston is the head quarters of Unitarianism; and many of the Unitarians there are so amiable, and so intelligent,—possess so much practical kindness, and so many social virtues, as to excite a natural and powerful influence in favor of their opinions, and to shame many a narrow-minded, indolent professor of what we consider a purer faith;—a faith which too many of us are apt to forget it is our duty to illustrate, as well as to maintain,—and to exhibit not merely as a dry system of restraint and prohibition, *but* as a source of the most generous incentives to excellence, in all that is 'lovely and of good export.'"

SUMMARY.

National Legislature.

On the 5th, the provisions of the Tariff bill relating to woolens were discussed in the Senate. On the 6th certain amendments were adopted, imposing considerable duties on Woolen Cloths and ready made woolen clothes.

In the Senate, on the 7th inst. after some debate, a Committee of Conference was appointed on amendments to the bill making appropriations for internal improvements.

A message from the House fixing the time of adjournment on the 26th of May, was taken up, and on motion was laid on the table.

The tariff bill was taken up, and a drawback on spirits distilled from foreign articles refused. A motion to strike out the 10 cts. duty on molasses was negatived.

In the Senate, May 9, the motion of Mr. Foot to strike out the 3d section of the Tariff bill was withdrawn by the mover, and renewed by Mr. Webster; after debate the motion was negatived 10 to 36. A motion by Mr. Benton to lay a duty of 10 per cent on Indigo until it should amount to one dollar per pound was under discussion, when the Senate at 10 o'clock P. M.

In the House, the Chesapeake and Ohio Canal bill passed 107 to 71. A report was received from the Secretary of War, in answer to a call from the House for information of the amount of money received by Maj. Gen. Brown and his aids, for pay and emoluments, annually, since 1820. The report was laid on the table.

Revolutionary Pensioners. The National Journal of May 8th, has the following paragraph on this subject.

From the indications in Committee of the whole yesterday, there is good reason to hope that the House will pass the bill for the relief of the Revolutionary officers in the form in which it came from the Senate. It is not pretended that the bill makes provisions adequate to the merits and services of those officers, but there is no alternative except to take the bill as it is, or to postpone the claims of that gallant band to some distant and indefinite period. As far as it goes, the relief given by the bill is in the most delicate form, by putting it in the shape of pay for life.—The bill being reported to the House without amendment, there is no reason to fear that it will be encumbered with additional appropriations, so as to weigh it down and destroy it, as was the case at the last session. It is probable that the bill will be ordered to a third reading to-day, and that thus the journals of the 20th Congress will record an act of gratitude, of the justice or propriety of which it has taken so many years to make the national legislature give a practical recognition.

Rail Road Surveys.—Mr. Baldwin, the engineer employed in prosecuting the surveys of the western rail road, accompanied by Mr. Makepeace, one of the Board of Directors, has carried the survey of the southern route, from Boston to Palmer, the point at which the survey of the last summer was begun. This completes the survey

of the southern line from Boston to Albany, passing through Worcester, Springfield and Pittsfield. The distance, by the line surveyed, from Boston to Springfield, is a little over 96 miles.—Some further lateral surveys will be made, with a view of improving a part of the line; and Mr. Morgan, Assistant Engineer, is now employed, with a company, in surveying a part of the line, deviating from the course already surveyed, through Grafton, Oxford, Dudley and Sturbridge, in the expectation of finding a more level, though less direct route.

Messrs. Baldwin and Makepeace, having explored the country between Northampton and Rutland, on a middle route, passing in part along the channel of the Ware river, are now engaged in a survey from Waltham, in a nearly direct course to the summit in Princeton, near the source of Ware river. From this summit, it is ascertained that a favourable route will probably be found, leading both towards the Miller's river, and by the channel of that river to the Connecticut, and also down the channel of the Ware river to Belchertown, and thence to Northampton. Mr. Baldwin will prosecute the survey of both these routes with as little delay as possible. The route from Sudbury to the summit in Princeton, and thence to Miller's river, over which this survey is to be conducted, has been already thoroughly explored by Mr. Morgan, and the information furnished by him is of a satisfactory nature. There is reason to believe, that each of the three routes will be found to present much less formidable obstacles to the construction of a rail road, than have been almost universally supposed to exist. Mr. Hayward is actively engaged in completing the surveys of the Providence road. *Daily Adv.*

Municipal Court, May Term, 1828. SENTENCES.

John Lewis, for stealing a pocket book containing $146, in bills; 10 days solitary imprisonment, and five years hard labor in State Prison.

Thomas Redican, for breaking the warehouse of Joshua Cheever and stealing goods. 10 days solitary, and 2 years hard labor in State Prison.

William Simonds, for stealing $122 in the dwelling house of Mrs. Mary Smith; 10 days solitary, 2 years in State Prison.

John Wilson, for stealing iron of Boston Iron Company; 10 days solitary, one year in State Prison.

James Mc'Laughtin, larceny in dwelling house; 10 days solitary, and one year in House of Correction.

Robert Taylor, convicted for the second time, being brought into Court to receive additional sentence, was sentenced to six months additional confinement.

Appointments by the Governor and Council.—Hon. Francis C. Gray, Sherman Leland and Seth Knowles, Inspectors of the State Prison; Thomas Harris, Esq. Warden; Doct. William J. Walker, Physician; and Rev. Jared Curtis, Chaplain.

Messrs. Carey, Lea and Carey of Philadelphia, have announced as in a course of publication, "The Travels of General LaFayette in this country," by Col. Levasseur, his private Secretary.

Liberia Coffee. We have been presented by a friend with a sample of remarkably fine coffee from Liberia. The only thing it wants is age, being of this year's crop. One of the most respectable grocers of our city, who is fully competent to decide upon such matters, pronounced it, without knowing whence it came, to be not inferior to the Mocha, and better than the Java, which is selling in our market for 16 cents.
Baltimore Gaz.

The late President Holley. The Western Monthly Review for March, contains a notice of the intended publication of a Discourse, by Professor Caldwell, of Transylvania University, on the Genius and Character of the Rev. Dr. Horace Holley, late President of the Institution.—It is to be published by subscription, elegantly printed in Boston, and to contain an accurate engraved likeness of the late Mr. Holley, for the education of whose son the profits are intended by the publisher. The Discourse, a few extracts from which are given in the Review, is spoken of in high terms, which are certainly warranted by the specimens quoted. *Baltimore paper.*

Ordination. At St. Paul's Church, in this city, on Sunday 11th inst. Mr. James Everett, Chaplain in the Navy, was admitted to the Order of Deacon, according to the rites of the Protestant Episcopal Church, in the United States, by the Right Rev. Alex. V. Griswold, D D. Bishop of the Eastern Diocese.

FOREIGN SUMMARY.

From Europe. London dates to April 7th, have been received. The prospects relative to the affairs of the East are still dark.

The Commercial Gazette gives the following summary.

The *Courier* of the last date, pronounced, that there was no truth in the assertion, that Turkey had evinced any disposition to make her submission to Russia. The Russian troops had not passed the Pruth, but the 12th April was the day fixed for the passage. The Emperor NICHOLAS was to set out for the army about a week afterwards. The Sultan had granted a three months' armistice to the Greeks; but this the *Courier* thinks is no proof that he will accede to such conditions as would induce Russia to desist from war. On the contrary he was increasing his army, and strengthening his fortresses, and taking precautionary measures for the protection of his person in case of a revolt, which was not improbable, should his newly armed legions, suffer a single defeat.

A "private correspondent" of the Morning Herald, of the 7th, under date of Vienna, 25th March, announces, that the Russian Ambassador had delivered to Prince Matternich, the definitive note to Russia, announcing the formal decision of the Emperor to force the Porte to accede to the Treaty of July, that he will pass the Pruth on the 12th April; and that he only waits till he receives the answers of the Courts of London and Paris, to issue his Manifesto.

A Liverpool paper of the 8th, mentions that despatches had been received in London from Vienna, contents not known, but there were indications, that Austria intended to form a large army of Observation to watch the movements of the Russians; and that there were signs of distrust between the two Emperors.

Constantinople, March 3. The Porte has sent an Apostolical mission, to invite the Greek insurgents to submit, to offer them peace, an ample amnesty, considerable advantages, and a suspension of hostilities, by sea and land, for three months. Special messengers had been sent to Ibrahim Pasha, to notify him of the mission. This measure has produced the most favourable effect in the capital. Treaties of Commerce have lately been concluded by the Porte, with Spain, Denmark and Naples. The delivery of passports to vessels bound to the Black Sea, with other events, give many chances to the hopes of peace."

Trieste, March 21. A Greek steam boat has taken a great number of pirates in the Ionian seas. An envoy from Constantinople is expected at Corfu.

A German *on dit* says, the Prince of Orange has gone to St. Petersburgh to accept a distinguished command in the Russian army, and that his brother in law, Nicholas, has offered him the throne of Constantinople!

London, April 7. The bills to repeal the Test Act, and to disfranchise Penryn, (transferring the franchise to Manchester) have passed the House of Commons.—The excess of the Quarter's Revenue, ending the 5th inst. will not be less than 250,000*l*.—The King continues to enjoy health, and to take daily exercise.—The Stocks continue at peace prices; and specie is very abundant.

Later from Europe. London news has been received, by the way of New York, to April 16th. The accounts from Constantinople are to March 19th

The Daily Advertiser says of the European papers,—

"Their contents are not very important, though they prepare us to expect intelligence of an interesting character soon. We do not perceive in what manner the differences with Turkey are to be settled without a war between that country and Russia at least. But however this may be, it becomes every day more certain, that the Greeks will not be suffered to be brought again under the unlimited dominion of Turkey.

The brutal cruelties of the Turks against the Armenians are continued It is reported that a Turkish squadron has been sent to Scio, and that the Greek troops have been obliged to raise the siege of the castle and to quit the island.

Smyrna papers of March 1st. have been received, and contain documents of some interest in relation to the organization of the Greek Government under Count Capo d'Istria. We copy from the Advertiser of Wednesday, the following statements drawn from the papers.

A proclamation was addressed to the Greeks by the Count, on the 1st of February, thanking them for the proofs of confidence which he had received, stating the motives which had induced him to undertake the responsible charge of administering the government, the principles which will govern him in the administration, the necessity of some provisional organization until the national assembly can be convened, and his purpose of convening that assembly in April.

Another document is a decree by the President, by which a Council of twenty-seven members is established, to be called the Panhellenium, to share with the President the labours and the responsibility of government, until the meeting of the National Assembly in April. The Panhellenium is divided into three departments, the first to have the direction of the affairs of the Treasury, the second of the Interior, and the third of the Army and Navy. At the head of each department is to be a Proboulos, or Counsellor, and each department is to have two members who are Secretaries. This decree embraces a variety of details relative to the formation of the provincial government.

On the same day general orders were addressed to the Senators of the provinces, and to the military. The latter he expects to remain in their positions, and to attempt nothing until they shall receive orders.

On the 4th of February another decree was published by which the principal members of the Panhellenium were appointed, viz: George Conduriotti, Proboulos of the department of the Finances, N. Spiliadi first Secretary, and A. Pappadopoulo second Secretary. Of the Interior, Andrew Zaimi, Proboulos, George Psilla, first Secretary, and Charles Enian, second Secretary; Department of War, P. Mavromichali, Proboulos; C. Zographo, first Secretary, and Charles Clonari, second Secretary.

The papers give some further particulars of the destruction of Carbursa.

Constantinople, March 19.—A hatti-scheriff of the Sultan declares, that henceforward no religions sects will be tolerated in the empire except those which recognize the authority of the Greek and Armenian Patriarchs, and of the high Rabbi, and that those who dissent must attach themselves to one of these three sects, or emigrate. In the latter case their property belongs to the treasury. All the young Catholic girls must marry men of one of the tolerated sects or be transported to Asia. This public scandal has induced the Foreign Ministers now at Pera to make remonstrances to the Porte on the subject, and to require it to renounce a measure which cannot but discontent Europe, and alienate from the Porte those Powers which are the best disposed towards it. The Reis Effendi, whom it is difficult to speak to on account of the Ramazen, is said, however, to have received the remonstrances of the European Envoys through the first Dragoman of the Porte, and answered that it would be considered of. No changes, however, having been made up to this day, the most considerable families, in their despair hurry to the beach, where they see their children depart for transportation. This detestable idea has accordingly already produced its fruit; many of these unhappy persons abjure the faith of their ancestors, that they may not be torn from their families.

We learn from Greece that Ibrahim Pacha has been summoned by the Lord High Commissioner to evacuate the Morea; but that he has refused every proposal of this nature. Count Capo d'Istria, on the contrary, is said to have declared he would hinder Ibrahim from leaving the Morea till he had delivered and given back the Greeks whom he had reduced to slavery. *Augsburg Gaz.*

The London Globe of the 15th says,—The intelligence from Greece gives us reason to hope that the Turks will at last agree to the acknowledgement of the independence of the Greeks on terms satisfactory to the Allies. Though this will not avert the Russian war, the event is gratifying on other accounts; and it will certainly in nowise impair whatever ability the Turks may have to resist, or to obtain favorable terms for the invaders. France and England will now undertake the settlement of Greece and will take care that the Turks, when they cease to assail, shall not be themselves attacked.

Tripolizza has been burnt by the Egyptian troops.

A London paper asserts that the British Government has paid off $170,000,000 of the National Debt since the peace of 1815.

France. The following items relating to France have been selected from the Columbian Centinel.

On the 25th March, Gen. LaFayette took his seat in the Chamber of Deputies, having been prevented from taking it before by indisposition. His appearance excited so much feeling, and so many of his friends pressed to congratulate him on the recovery of his health, that the business, before the Chamber was suspended for a short time, He afterwards took the oaths of office, and his old seat at the extreme of the third bench on the left.

In the Chamber of Peers, the Archbishop of Bordeaux, (M. Cheverus) was announced as being appointed President of the 5th Bureau (Standing Committee) of the Chamber; Count de Chabrouf, as Vice-President, and the Count de Chastellux, as Secretary.

On the 27th March, Monsq. de Cheverus, Archbishop of Bordeaux, delivered the charity sermon in the Church of Assumption.—The following distinguished ladies were appointed to take the collection: the Countess Portalis, the Princess de Herin, and Mad. Cassimir Perrier, lady of the celebrated banker.

M. de Chateaubriand, who for so long time has been a leader in the ranks of the Opposition to the late Minister, had an audience of nearly an hour with the King, the 24th inst.

Count Marie-Chamans Lavalette has announced himself as a candidate for election to the Chamber of Deputies, to supply one of the vacancies. In his address he narrates his military career from a private in the ranks to the grade of Aid to the Ex-Emperor, and of Lieutenant General.—He made the campaign of Egypt and Syria; and had been employed as a Diplomatist, and as Post-Master General of France. He passes over his conduct in this last office, for which he was sentenced to the scaffold, and alludes with great delicacy and affection to the means by which he escaped from prison. He adds, "I shall always be found ready to defend the Charter and the Throne, the natural and inseparable guarantees of public liberty."

RESOURCES OF EUROPE. The Pennsylvania Gazette gives the following view of the population, military strength, and extent of territory of the different countries in Europe now menaced with war.

The Russian Empire in Europe, is said to equal in extent all the rest of Europe; it does not, however, appear to be very accurately known or defined. It is composed of upwards of fifty different nations; and these occupy a territory of about two millions of square miles, and compose a population of probably, 45,000,000. In Asia, Russia is supposed to have a territory of 8,000,000 of square miles, and a population of ten or fifteen millions; total population, probably 65,000,000. She has an army of about 600,000 men, about 200,000 of which she can take into the field, and a Navy of about 400 sail.

The Ottoman Empire in Europe, consists of about 700,000 square miles, with 10,000,000 of inhabitants. In Asia, perhaps 1,000,000 square miles and 15,000,000 of inhabitants, making an aggregate population of 25,000,000. She has a nominal army of 400,000 men, and can take into the field probably 250,000, and a fleet of 150 sail.

Persia, now at war with Russia, has a territory of 1,000,000 square miles, a population of 24,000,000, and army of 250,000 men, but no Navy.

Austria covers an extent of 1,200,000 square miles, has a population of 30,000,000, an Army of 700,000, and a Navy of 30 sail.

France has in Europe, a territory of about 1,000,000 square miles, a population of 30,000,000, an Army of 300,000 men, and a Navy of 150 sail.

The British empire in Europe, is about 500,000 square miles, with a population of 20,000,000, an Army of 300,000 men, and a fleet of 100 sail. Her colonies are greater in value and extent than those of any other nation, and a population under her dominions probably 6,000,000,000.

The above statements are given in round numbers; but are believed, however, not to be far from the truth, and afford a fair comparative estimate of the Nation mentioned.

Turkey and America. It is stated in a London paper of April 3d, that the Treaty between Turkey and the United States is fully confirmed, and that the terms are very favorable for the latter, the treaty having been negotiated under the excited feelings of the Porte in relation to the European Powers. *Bulletin.*

From the London Corrier, April, 15.

Russia. The report of the arrival of intelligence from Petersburgh, announcing the departure of the Emperor, is not entitled to credit.

It is understood that his Imperial Majesty is waiting for the report which his Ambassadors have been directed to transmit to him, of the opinions and feelings entertained by France and England upon his determination to commence hostilities against Turkey.

We received this morning the *St. Petersburg Gazettes* of the 27th and 28th March. They are engrossed by the glad tidings of the peace with Persia, which has put money into the coffers, and added two Provinces to the vast Empire, of Russia. They are to be called the Provinces of Armenia. Russia has also the main chain of the Ararat Mountains, and all the rich Salt Mines. How valuable an acquisition this is to Russia may be seen by one glance at the Map; and if extensive Empire be desirable, well indeed may she rejoice!

Spain. The evacuation of Spain, an event which we announced last Thursday, is mentioned in the Paris papers of Sunday as about to take place immediately. But they suppose that it will not be complete, and that the French will still retain Cadiz and the sea of d'Urgel. We believe, on the contrary, that the French troops will retire altogether, and that the evacuation will be complete. Spain and Portugal will then be left to themselves, and we shall see whether they remain equally quiet under their own troops.

Portugal. There is no further intelligence from Lisbon this morning. All the intelligence that has yet arrived is of the gloomiest description. The apprehension to which Don Miguel is a constant prey, remind us of the precautions which despots have been in the habit of practising with respect to their dress, diet, and sleep. Some have worn armour under their clothes; others have changed their bedrooms nightly, others have refused to take any food that had not been previously tasted. Don Miguel's dinners are always dressed by his nurse's negress. Persons whom he can rely upon are stationed at the doors of his bed chamber.—Certain precautions are adopted preparatory to his being approached by strangers. Ambition must have charms indeed, to induce a man to submit to such sacrifices. Yet, dreaded as Don Miguel is on all sides, it is not from any decision or energy of character, but from the universal belief that he will not shrink from any act. Timid by nature, it is not to be wondered at that he is vindictive.

Brazil. An arrival at Baltimore, in 36 days from Rio Janeiro, brings advices to April 1. Negotiations for peace were still going on, but with small prospects of success.

We insert the following article again, for the information of those subscribers to the Old-Hampshire Post who may have failed to receive last weeks paper.

☞ *To the Patrons of the "Old-Hampshire Post."*

The proprietor of the *Christian Register* respectfully solicits the patronage of the late patrons of the "*Old-Hampshire Post;*" and that he may learn, with more certainty and promptness, their pleasure respecting the Register, he proposes to send an agent through about thirty of the principal towns in which the subscribers to the "Post" reside. A list of these towns is given below. The subscribers to the "Post" in all other towns, who conclude *not* to patronize the Register, are respectfully requested to write their own *name* and *town*, on one of the copies of the Register, and forward it by mail, enclosed in an envelope,* one end being left open and directed "*Christian Register Boston.*"

That there may be no mistake, we repeat, that this request is made of those subscribers in towns *not* named in the list below, and who conclude *not* to patronize the Register. We have no claim on even this act of courtesy, from the patrons of the Post,—but we earnestly ask it as a *favor*, as we consider it the most easy and almost the only practicable means by which we can learn the pleasure of distant and insulated subscribers. We trust that gentlemen will not consider us intrusive, or as setting up a claim, for we do it with an entirely different feeling, when we suggest, that we propose continuing to send the Register to those from whom a paper is not returned,—on the presumption that it is wished as a substitute for the Post. If any gentleman should continue to receive the Register after they have returned a paper, they will please to consider that it has probably miscarried, and will have the goodness to forward another.

We propose sending an agent through the following towns:—Springfield; Northampton; Hatfield; Hadley; Deerfield; Greenfield; Northfield; Leicester: Goshen; Worthington; Williamsburg; Chesterfield; Belchertown; Pelham; Brookfield; Barre; Bernardston; Gill; Shelburne; Charlemont; New-Salem; Sunderland; Amherst; Heath; Rowe; Colerain; Petersham; Conway.

EDITOR OF THE CHRISTIAN REGISTER.

* Please not to write on the inside of the envelope, as it subjects us to letter postage.

MARRIAGES.

In this city, by Rev. Mr. Sharp, Mr. Ebenezer Davis to Miss Sarah C. Smith.

In Andover, on the 25th ult. by Rev. Mr. Loring, Mr. John Fuller, of Cambridgeport, to Miss Adeline Johnson, of the former place.

In Portsmouth, Thomas P. Treadwell, merchant of the firm of Thomas Treadwell & Son, to Miss Lydia S. Greenough, daughter of the late Capt. James G.

In Mansfield, Mr. S. B. Porter, of Walpole, to Miss Betsey Knapp.

In Hartford, (Con.) Lewis Weld, Esq. Principal of the Deaf and Dumb Asylum, Philadelphia, to Miss Mary A. Cogswell, daughter of Dr. Mason F. Cogswell, of Hartford.

In Charleston, S. C. by Rt. Rev. Bishop Bowen, the Rev. Thomas J. Young, to Miss Anna Gourdin, second daughter of the late Maj. Samuel Gourdin, both of C.

DEATHS.

DEATHS—As reported at the Health Office, Boston, week ending Saturday, May 10.

Whole number, 28. Males 17, females 11, viz. accidental 1, apoplexy 1, consumption 5, croup, 1, dropsy in the head 2, do in the chest 1, cough 1, inflamatory fever 1, lung fever 7, old age 2, suicide 1, delirium 1, unknown 1.

In this city, Miss Abigail Dana Seaver, aged 18 years, youngest daughter of widow Abigail Seaver of Roxbury.—Mr John Skelton, aged 53.

In Charlestown, Mrs. Henrietta, wife of Mr. Cassius Clapp, aged 31.

In Cambridgeport, April 20th, Marian Elizabeth Munroe, aged 10 years, eldest daughter of Lewis Munroe, late of Northborough, Mass.

In Ashburnham, on Sunday morning last, George B. Adams, youngest son of Henry Adams, Esq. of Charlestown, aged 16 years.

In Salem, Mrs. Susan, wife of Mr. Jonathan Mansfield, aged 52.—Lucy Ann, daughter of Mr. Lincoln Stetson, aged 17.

In Weston, Mr. Amos Lamson, 50.

In Plymouth, Mr. Elisha Doten 42; Mr. James Lannan; Mary A. Robbins, daughter of Mr. Chandler Robbins, 2.

In Hingham, Hannah, wife of Col. Washington Cushing, 52.

In Scituate, Mr. Isaac Beal, late of Hingham, 24.

In East Bridgewater, Mr. Winslow Thomas, 71.

In Norton, Mr. Welcome Eddy, about 50; Fanny, wife of Charles Crossman; Ichabod Perry, 81.

In Taunton, Mr. Gilbert Dean, 33.

In Walpole, on the 27th inst. Mrs. Eliza, wife of Mr. George Guild, aged 25.—On the 29th inst. Mr. Phineas Boyden, aged 67.

In Sharon, Sophia, daughter of Mr. Calvin Curtis, aged 13.

In Concord, N. H. Mrs. Elizabeth M'Clary, widow of the late Hon. James H. M'Clary, of Epsom, 67.

In Hanover, N. H. April 29, Rev. Zephaniah Little, aged 74: he expired in about fifteen minutes after he was taken ill.

Drowned, at Hunt's Falls, in the Merrimack, Bushrod Richardson, 21, son of Mr. Ephraim R. of Dracut.

In Lewisham, near the city of London, on the 2nd of March last, James Jackson, Esq. formerly of Boston, aged 93.

NOTICE.

THE Annual Meeting of the Female Jews' Society, of Boston and its vicinity, will be held on Tuesday, the 20th inst. at half past 3 o'clock, at the house of the first Directress, No. 2, Bowdoin Place.—Subscribers are requested to attend.

Per order, S. JAQUITH, *Rec. Sec'ry.*
May 17.

POCKET MAPS, &c.

FOR sale by J. Marsh, No. 96 & 98 State-st. Sign of the Large Leger—the new *American Pocket Atlass*, containing 14 Maps of North, South and British America and the West Indies—Also the *United States Pocket Atlas*, containing 6 Maps; together with the *Maps* of each State, the United States, and South America, bound separate—Pocket Map of the *City of Boston*; the above are all bound in neat morocco cases well calculated for Gentlemen travelling.
May 10.

EVANGELICAL SOCIETY.

THE annual meeting of this Society, will be held Wednesday, the 28th inst. at half past 6 o'clock, P. M. in the vestry room of the Federal street Church. The Trustees are requested to meet at 6 o'clock. A Sermon will be delivered before the Members of the Society and others, at half past 7 o'clock. The friends of liberal christianity are respectfully invited to attend.
May 17. A. BRADFORD, Sec'ry.

NOTICE.

THE "Registry Office for Female Domestics" will be closed hereafter on Saturday throughout the day. The increase of the business induces the Society to make this arrangement in consideration for the Agent's health. It is found from examination of the Register, that many hundreds of families and girls have been accommodated through this Office in the past year, and it is believed that the Society has proved its title to its name in thus acting "for the mutual benefit of domestics and their employers." If this be the fact, it may confidently hope for the continued patronage of families seeking domestics. To those who have visited the Office it is unnecessary to say, that deserving domestics will always find the Agent happy to procure them satisfactory places. May 10.

THE LADIES' MAGAZINE.

THE Ladies' Magazine, conducted by *Mrs* Sarah Josepha Hale, is published monthly by Putnam & Hunt, at Marsh & Capens' Bookstore, 362, Washington-street, Boston—Terms three dollars a year on delivery of the third number—each number will contain about fifty pages of original matter, printed on fine paper, and a new and elegant type—the whole making two octavo volumes a year, of about three hundred pages each.

From the Philadelphia Church Register.

THE LADIES' MAGAZINE. We have received the first two numbers of this periodical, which is under the editorial management of Mrs. S. J. Hale, who is well known to the American public by her writings. The work is intended to promote the cause of female education, and to furnish amusing, instructive, and unexceptionable reading for ladies. We cheerfully wish the attempt may prove successful, and recommend it to our readers as one well deserving encouragement from them. We observe in the numbers which have reached us, the signatures of some highly gifted writers. The sketches of American character, or as they might have been more definitely termed, of New England character are striking.

From the Christian Watchman.

THE LADIES' MAGAZINE. The articles which it contains are well written; and not only does it appear to be the object of Mrs. Hale to afford specimens of elegant composition, but to present them in intimate alliance with the most chaste moral sentiments. This Magazine, though well adapted to raise the standard of literary taste amongst the sex, is well worthy the attention and patronage of gentlemen.

From the Boston Recorder.

LADIES MAGAZINE. When every profession and every class of the commnity, among our own sex, has its appropriate periodical, we know not why "the Ladies" should not have one also, and conducted by a lady too. The design is rather new, and some may have thought the attempt hazardous. We have believed, however, that the intelligence of New England Females would discover the value of a work intended for their use, and that they would extend to it a prompt and efficient patronage. The character of the work so far as we have been able to judge, is highly respectable, and well calculated to fill the department of our literature, for which it is designed.

From the Christian Register.

LADIES MAGAZINE The fourth number of Mrs Hale's Magazine is just published. The editors of those journals who have examined it, speak of it in terms of commendation. Forming our opinion of the ability, taste, and principles of the editor, from the former numbers, we have no hesitatian in recommending it to the patronage of our readers.

REMARKS ON NAPOLEON.

JUST published by BOWLES & DEARBORN. 72, Washington street, A Continuation of Remarks on the character of NAPOLEON BONAPARTE, occasioned by the publication of SCOTT'S LIFE OF NAPOLEON, from the Christian Examiner, Vol. 5. No. 2.
May 17.

THE HAPPY FAMILY.

THE Happy Family—A Moral and Religious story for Children, this day published by N. S. SIMPKINS & CO. Court street, corner of Brattle street.
May 17.

NEW BOOK.

BIGLAND'S History of Animals, with elegant colored engravings—N. S. SIMPKINd & CO. Court street. May 17.

An Extensive Assortment of

MORAL *and* **RELIGIOUS**

BOOKS.

suitable for

JUVENILE LIBRARIES.

N. S. SIMPKINS, & CO.

Court-street, corner of Brattle-street.

GOLD & SILVER LEAF.

THE Subscriber having made arrangements with the Boston Gold Leaf Manufactory has on hand and will be constantly supplied with Gold and Silver Leaf Bronze—Brass Leaf, &c. warranted of the best quality which will be sold at the lowest prices by the pack or single Book. JOHN MARSH,
No. 96 & 98 State-street, Sign of the Large Leger.
May 10.

STAGE NOTICE.

THE Office of the UNION STAGES for Concord, Groton, Ashby, Fitzwilliam, Keene, Charlestown, (N. H.) Windsor, Woodstock, to Burlington, Brattleboro', Upper and Lower Canada, Saratoga Springs, Troy, Albany, Buffalo, &c. is removed to No. 4. Elm Street, near Hanover-street. Books kept at said Office; at Holland's Coffee House, Howard-street; at the Tremont Coffee House; and at Hamilton's City Hotel, No. 3, Sear's Buildings. Starts from the above office every morning at 4, A. M. and arrives at Keene same evening at 7 o'clock. The Union Stages Connect with a daily line from Groton to Lowel, at Groton.

This line of Stages is not surpassed by any in New-England, for elegant and fleet horses, easy and well built carriages, and first rate, experienced drivers. Fare from Boston to Keene, (a distance of 80 miles,) $2 50, and about the same rates to any part of the country with which this line is connected.

Any information required by travellers respecting the various routes to different quarters of the United States, will be correctly and cheerfully given by the Agent of the Company, at the Office in Boston, and every facility given, as far as practicable. May 3.

THIS day published by BOWLES & DEARBORN, 72 Washington-Street, THE CHRISTIAN EXAMINER AND THEOLOGICAL REVIEW. Vol. V.—No. II. For March and April, 1828.

CONTENTS.

MISCELLANY. On Clerical Duties; and particularly on some Misapprehensions of their Importance.

POETRY. Remember now thy Creator in the Days of thy Youth.

REVIEW. Art. IV.—Sermons on Various Subjects. By William Paley. D. D. Originally published by Rev. Edmund Paley, A. M. in 1825.

Art. V.—The Life of Napoleon Bonaparte, Emperor of the French. With a preliminary View of the French Revolution. By the Author of 'Waverly,' &c.

Art. VI.—Memoirs of the Life, Writings, and Opinions of the Rev. Samuel Parr, L. L. D with Biographical Notices of many of his Friends, Pupils, and contemporaries. By the Rev. William Field.

NOTICES OF RECENT PUBLICATIONS. Sabine on the Glory of the Latter House; The Cypress Wreath; Greenwood on the Prospects of Christianity; Warton's Deathbed Scenes; Sullivan on the Nature and Remedy of Sin; Watson's Apology for the Bible; Bible History; The Christian Teacher's Manual; Cardozo's Discourse; Moral Lessons in Verse.

INTELLIGENCE. Unitarianism at Geneva; Unitarianism in Philadelphia; William Turner; Suppression of Intemperance; Unitarian Mission at Calcutta; Letter from Mr. Adam of Calcutta; Rammohun Roy and Mr. Adam's Writings; New Series of Unitarian Tracts; Unitarian Library; Test and Corporation Acts; Irish Protestantism; Ordination at Cambridge; New Church in Philadelphia.

VIEW OF PUBLIC AFFAIRS. Great Britain, France; Turkey; Greece; Mexico; Central America; South America; United States.

OBITUARY. Rev. George Otis; Mrs. Rebecca Phillips. 3t. March 10.

POETRY.

The Stranger's Heart.

BY MRS. FELICIA HEMANS.

The stranger's heart? oh wound it not!
A yearning anguish is its lot;
In the green shadow of thy tree
The stranger finds no rest with thee.

Thou think'st the vine's low rustling leaves
Glad music round thy household eaves;
To him that sound hath sorrow's tone—
The stranger's heart is with his own.

Thou think'st thy children's laughing play
A lovely sight at fall of day;
Then are the stranger's thoughts opprest
His mother's voice comes o'er his breast.

Thou think'st it sweet when friend to friend
Beneath one roof in prayer may blend;
Then doth the stranger's eye grow dim—
Far, far are those who prayed with him.

Thy hearth, thy home, thy vintage land—
The voices of thy kindred band;
O midst them all when blest thou art,
Deal gently with the stranger's heart.

LADIES' FRIEND.

MISS ELIZABETH OGILVY BENGER.

The following brief but beautiful memoir is from the pen of Miss Lucy Aiken, and originally appeared in the Literary Gazette.

This admirable and excellent woman, a rare instance of female genius struggling into day through obstacles which might well have daunted even the boldor energies of manly enterprise, was born at the city of Wells, in 1778. Her father, late in life, was impelled by an adventurous disposition to enter the navy, and ultimately became a purser. The vicissitudes of his fortune occasioned, during many years, a distressing fluctuation in the plans and prospects of his wife and daughter; and his death abroad, in 1796, left them finally with a slender provision. For some years after this event, Miss Benger resided with her mother in Wiltshire, where she had many affectionate friends and relations who never lost sight of her.

An ardor for knowledge, a passion for literary distinction, disclosed itself in her early childhood, and never left her. Her connexions were not literary; and her sex no less than her situation debarred her from the means of mental cultivation. The friend who traces this imperfect sketch has heard her relate, that in the want of books which she at one time suffered, it was her common practice to plant herself at the window of the only bookseller's shop in the little town which she then inhabited, to read the open pages of the new publications there displayed, and return again, day after day, to examine whether, by good fortune, a leaf of any of them might have been turned over. But the bent of her mind was so decided, that a judicious, though unlearned friend, prevailed upon her mother at length to indulge it; and about the age of twelve, she was sent to a boy's school to be instructed in Latin. At fifteen she wrote and published a poem, in which, imperfect as it necessarily was, marks of opening genius were discovered.

At length, about 1802, she prevailed upon her mother to remove to London, where, principally through the zealous friendship of Miss Sarah Wesley, who had already discovered her in her solitude, she almost immediately found herself ushered into society where her merit was fully appreciated and warmly fostered. The late Dr. George Gregory, well known in the literary world, and his valued and excellent wife, were soon amongst the firmest and most affectionate of her friends. By them she was gratified with an introduction to Mrs. Elizabeth Hamilton, of whom she gave, many years afterwards, so interesting a memoir; and soon after, to Mrs. Barbauld, and to the late Dr. Aikin, with the various members of whose family, and especially with her who now inscribes, with an aching heart, this feeble record of her genius and virtues, she contracted an affectionate intimacy, never interrupted through a period of more than twenty years, and destined to know but one termination.

Another and most valuable connexion which she soon after formed, was with the family of R. Smirke, Esq. R. A. in whose accomplished daughter she found a friend whose offices of love followed her without remission to the last.

Many other names, amongst which that of Mrs. Joanna Baillie must not be forgotten, might be added to the list of those who delighted in her society, and took an interest in her happiness. Her circle of acquaintance extended with her fame, and she was often able to assemble round her humble tea-table, names whose celebrity would have attracted attention in the proudest saloons of the metropolis.

Early in her literary career, Miss Benger was induced to fix her hopes of fame upon the drama, for which her genius appeared in many respects peculiarly adapted; but after ample experience of the anxieties, delays, and disappointments, which in this age sicken the heart of almost every candidate for celebrity in this department, she tried her powers in other attempts, and produced first her poem on the Abolition of the Slave Trade, and afterwards two novels published anonymously. All these productions had great merit, but wanted something of regular and finished excellence, and her success was not decided till she embarked in biography, and produced in succession her memoirs of Mrs. Elizabeth Hamilton, memoirs of John Tobin, and Notices of Klopstock and his Friends, prefixed to a translation of their letters from the German; and finally rising to the department of history, her life of Anne Boleyn, and Memoirs of Mary, Queen of Scots, and of the Queen of Bohemia. All these works, attained deserved popularity; and she would probably have added to her reputation by the Memoirs of Henry IV. of France, had longer life been left her for their completion.

But to those who knew her and enjoyed her friendship, her writings, eloquent and beautiful as they are, were the smallest part of her merit and her attraction. To the warmest, most affectionate, and grateful of human hearts, she united the utmost delicacy and nobleness of sentiment, active benevolence which knew no limits but the furthest extent of her ability, and a boundless enthusiasm for the good and fair wherever she discovered them. Her lively imagination lent an inexpressible charm to her conversation, which was heightened by an intuitive discernment of character, rare in itself, and still more so in combination with such activity of fancy and ardency of feeling. As a companion, whether for the graver or the gayer hour, she had few equals; and her perfect kindness of heart and universal sympathy rendered her the favorite of both sexes, and all classes and ages. With so much to admire and love, she had every thing to esteem. Of envy or jealousy there was not a trace in her composition; her probity, veracity, and honor, derived as she gratefully acknowledged, from the early precepts of an excellent and meritorious mother, were perfect. Though free from pride, her sense of dignity was such, that no one could fix upon her the slightest obligation capable of lowering her in any eyes; and her generous propensity to seek those most who needed her friendship, rendered her in the intercourses of society oftener the obliger than the party obliged. No one was more just to the characters of others; no one more candid; no one more worthy of confidence of every kind.

Lamented as she must long and painfully be by all who truly knew her excellencies, they cannot but admit that their regrets are selfish. To her the pains of sensibility were dealt in even larger measures than its joys: —she was tried by cares, privations and disappointments, and not seldom by unfeeling slights and thankless neglect. The infirmity of her constitution rendered life to her a long disease. Old age would have found her solitary and unprovided; now she has taken the wings of the dove, to flee away and be at rest.

Miss Benger's death took place after a short illness, on the morning of Tuesday, the 9th of January, 1827.

MISCELLANY.

African Captive Restored.

In the Register of May 3rd under the title of "*The unfortunate Moor*" an account was published respecting an extraordinary man called Prince, who has long been held in bondage at Natchez.

By the following letter, from a gentleman of Natches to a lady of Cincinnati, it appears that Prince, who is believed to be the rightful king of Timboo, in Africa, is now *free*, and on his way to his own country.

Natches, April 7th, 1828.

"This letter will be handed to you by a very extraordinary personage—no less than your old acquaintance Prince, (or Ibrahim,) who is now FREE, and on his way to his own country; where he was captured in battle, nearly forty years ago, and has been in slavery nearly the whole of that long period, upon the plantation of Mr. Thomas Foster, of this country. I am much gratified to have been the instrument of his emancipation—although from his advanced age (sixty six years) he can but posess merely a glimpse of the blessings to which he was entitled from his birth.

"As I happen to have a leisure half hour, I will give you a sketch of the manner in which his liberation has been brought about: you may recollect that I frequently suggested to him, that if he would write a letter to his country, I would have it conveyed for him to his own country. I think it was early in the spring of 1826, that he wrote his letter in my office, which I directed to the care of our Consul General at Tangier (Captain John Mullowny.) Thomas B. Reed, Esq. one of our Senators, took charge of the letter to Washington, from whence it was sent by the Department of state to its destination. During last summer, I received a letter from the Department of State, informing me that the letter had been forwarded, and a translation of it returned, and I was requested to inquire on what terms Mr. Foster would liberate Prince, to the intent that he might be returned to his own country. On applying to Mr. F. he agreed to give him up without any compensation, conditioned, that he should not enjoy his liberty in this country. I informed the President of the result of my inquiry, and a few weeks ago, received a letter from Mr. Clay, asking of me to complete the agency, and to send Prince on to Washington City; for which purpose I was authorized to draw for a sum of money necessary, to defray the expenses of his journey and to clothe him if necessary. But the poor old man, when the news was communicated to him that he was to be free and return to his country, where he is, we have no doubt, a lawful king, (of a country called Timboo) he looked at the old companion of his slavery—the mother of his nine children—he could not agree to part with her, —she too—how could she part with him!—She wished to follow him to the end of the world. What was to be done? I had no authority to interfere as to her, and I felt almost grieved that I had taken a solitary step in the business, believing that the separation of the old couple would no doubt accelerate the death of both. However, it rejoices me to tell you Isabella is with Prince—they will both call and see "Miss Jane"— as the old man, you recollect, always called you. I applied again to Mr. Foster, who is a truly amiable and worthy man; he could not find in his heart to separate his old and faithful servants, and for a very small sum, (compared to the value of Isabella as a servant) he agreed to give her up. So soon as his intentions were known I requested a young gentlemon of the bar to head a subscription paper for Prince, asking of his friends to assist him to purchase his wife.—Two hundred dollars was the sum required. In a very few days he had a surplus of $93. Several gentleman gave him $10, one gave him $15, many gave $5 and very few less than $1.

"Prince has also several certificates voluntarily given to him, of his uncommon good conduct for twenty four years. N. A. Ware, Esq. has kindly undertaken to see him safe to Washington City. I expect he will remain three or four days in Cincinnati, and as he will call on you in all his finery, (I have had an elegant Moorish dress made for him) and perhaps attract some attention, I write you this long history, that you may be enabled to give some account of your distinguished visiter.

"Prince is really a most extraordinary man—born to a kingdom—well educated, for he now writes Arabic in a most elegant style—brought a slave into a foreign country, he has sustained a character for honesty and integrity which is almost beyond parellel; he has been faithful, honest, humble and industrious; and although he adheres strictly to the religion of his country, (Mahometanism,) he expresses the greatest respect for the Christian religion, and is very anxious to obtain a Testament in his own language, that he may read the history of Jesus Christ. I wrote to the President to request one for him, but that part of my letter was not answered. I am however in hopes, if one is to be had at Washington city, he will be gratified on his own application for it.

"Prince called to see us yesterday, with his wife and sons, who are really the finest looking young men I have seen. They were all genteelly dressed; and although they expressed themselves pleased with the freedom of their parents, there was a *look of silent agony* in their eyes I could not bear to witness. I hope the old man will be able to realize his prospects and regain his property; which if he does, he says he can buy them free at TEN PRICES."

Riches.

It is stated of Stilpo, an ancient stoic philosopher, that when Megara, the city of his residence, was subjugated by the Athenian General Demetrius, he replied to the conqueror, on being asked what he had lost. "Nothing, Demetrius; for I had all about me that I could call my own. I have made my way through fire and blood; what fate has befallen my children, I know not; but what was mine before, continues to be mine. Children and goods are but transitory possessions: they are servants that are doomed to change their masters; blessings from the gods which the gods may at any time reclaim; but while the rich are lamenting the deprivation of their estates, the sensual of their mistresses, the titled of their offices, and the usurious of their bonds; Stilpo has no loss to grieve for; he has still his justice, his courage, his temperance, and prudence, and these are all his wealth."

This answer of the disciple of Zeno, is well worthy of attentive consideration. It shows wherein the true riches of man consists: not in adventitious and extrinsic circumstances, which a breath of adverse fortune may in a moment dissipate; not in erecting splendid edifices, which a conflagration may transmute to ashes, nor in whitening the ocean with the sails of commerce, which a tempest may suddenly engulph; but in storing the mind with wisdom, fortitude and virtue, which can withstand unshaken the shocks of adversity, and shine with equal lustre in every situation.

Merchant's Telegraph.

Poverty.

In some respects poverty may be truly said to possess advantages over wealth. He who depends on daily toil for daily sustenance, earns sweet repose with healthful exercise, and lies down at night unmolested by the cares that disturb the rich man's pillow. His heart is not agitated with fears lest thieves should break through and steal; he dreads no conflagration, and neither the casualties of fortune nor the malice of foes, can deprive him of his possessions, whose chief wealth consists in a sound mind, contained in a sound body. No man, says Socrates, finds evil in poverty, provided he have enough for the necessities of nature, but he that thinks so; and he that thinks so only makes the evil by imagining it to exist. There is a common saying, that a contented mind is a continual feast; and to this might be added that the desire of wealth is a feverish thirst, which rages with the more violence the more it is sought to gratify it. In accomplishing the voyage of life, it matters little whether our bark be decorated with gilded ornaments and silken pennons, or whether it be only fitted with those things which will promote its celerity and ensure its safety in tempests. The seaman who stands at the helm, is not assisted in his duty by the painted finery on his vessel's sides; and thus he who possesses riches, displays to the envious gaze of others a glitter and pageantry that are no benefit to himself. *Merchants Telegraph.*

Diversity of Mankind.

There are few points in natural philosophy more remarkable than the infinite diversity in the human figure and countenance. There are, at this moment, 300,000,000 of human beings in existence, and no two alike, and yet all substantially the same. An extended view of this astonishing variety, is obtained from the consideration, that since the creation of the world, there have passed away more than a million times the number now in being, and that no two of them, or of any now in life, were alike. And we have reason to believe, that of the endless myriads of those which have preceded us, or those who now exist, and who will follow us, each and every one had a distinguished mark, either in voice, feature, figure, or a certain something not to be gauged, or measured, and perhaps scarcely to be described.

Cure for the Dropsy.

The following article was first published in the Salem Gazette, which says it is from a most respectable source, and deserves the attention of the community.

Extract from a letter written by a very intelligent and respectable gentleman, dated in Maine. April 5, 1828.

"I am knowing to two extremely distressing cases of Dropsy being suddenly relieved by means of the Bark of common Elder. —One, a woman advanced in years in the last stages of the disease, who lost a brother a short time previous by the same disease. The other, a young woman who had been for eighteen months confined to her bed, (four of which previous to January last she was unable to lie down,) and whose strength was nearly exhausted, is now wholly free from Dropsy and recovering strength in a manner surprising and unexpected. Other cases less aggravated have been cured by the same.—The recipe is:—"Take two handfuls of the green or inner bark of the white common elder; steep it in two quarts of white Lisbon wine twenty-four hours: take a gill of the wine in the morning fasting, or more if it can be borne; or if more convenient, part in the morning and part about noon, on an empty stomach. The white pithed Elder abounds in Essex county; we have here two kinds, the white and black pithed; the latter I believe is not found in your vicinity; at least I do not recollect to have met with it there.—The effect of the bark prepared as above, or the expressed juice from the leaves (full grown) which has been used with success when wine could not be procured, is that it promotes all the animal secretions necessary to health, which is the cause of its salutary effects in dropsy. Great debility will always follow the use of powerful evacuants, and the best medical writers now recommend *nutricious aliment* as the best medicine in every, even in extreme cases of debility. The bark and leaves of elder have been long known as powerful evacuants, and not esteemed unsafe. Yet caution is recommended in using the buds, as their effect is esteemed and has been found dangerous in some cases.

The young woman I mentioned, used the barked wine at the instance of a skilful practitioner, with whom I am intimately acquainted. He informed me that he had tried every prescription recommended by respectable writers, without success, and that the use of the Elder was completely successful."

PROSPECTUS
OF THE
GENIUS OF UNIVERSAL EMANCIPATION.

THE publication of this work commenced on the Fourth of July, 1821, and was issued, in monthly numbers, during the period of four years. Since then, it has been published weekly. It is printed on a fine super-royal sheet, and folded in quarto form, so as to render it convenient for binding. It circulates in nearly every State and Territory of this Republic, and somewhat abroad. But its principal supporters are the citizens of our southern and western slave-holding States.

It has ever been the object of the editor to make the work an active instrument in exposing the evils and dangers of the slave-holding system in America, and in devising means for its annihilation. To this subject it has ever been, and will continue to be, principally devoted. A condensed statement of the most important current news, domestic and foreign, is given in each number: and a small department is also reserved for literary and miscellaneous articles.

As it is the intention of the editor to spare no pains to render this paper interesting to its patrons, the friends of the cause which it advocates are looked to, with confidence, for a liberal support.

TERMS OF SUBSCRIPTION.—The price of subscription is THREE DOLLARS *per annum*, payable *within six months of the time of subscribing*. But a full receipt will be given, if TWO DOLLARS AND FIFTY CENTS be paid *in advance*.

Subscriptions will not be received for less time than a year, out of the city of Baltimore; and the money must always be paid in advance by distant subscribers. The difficulty of collecting small sums, at a distance, renders a strict adherance to this rule indispensably necessary.

Subscribers will not be at liberty to withdraw their names if they are in arrears.

The postage must be paid on all letters and communications received by the editor through the Post-Office. Address BENJAMIN LUNDY, *Editor*, corner of Market and South Gay Streets, Baltimore.

March, 1828.

THIS DAY PUBLISHED,

BY BOWLES & DEARBON, 72, Washington-street, the Christian Teacher's Manual; designed for Families and Sunday Schools.

CONTENTS. Preface; Origin of Sunday Schools; What should be taught in a Sunday School; What are the requisites in a Sunday School Teacher; Franklin Sabbath School; James and his Sister; Scriptural Representations of God; Observances of Fasting and Praying; The best way to be Happy; What is Prayer; Hymn for a Child; To the Spring; Notice.

"The Christian Teacher's Manual," is published on the fifteenth day of every month; each number contains about sixty pages, 18mo. size, and embellished with a Lithographic Drawing. The whole making two volumes a year, of about 350 pages each.

The work is supported by a number of individuals, associated for the purpose—among whom is the Author of the "Well Spent Hour."

Price Two Dollars a year—payable on the delivery of the third number.

Any person procuring five Subscribers, will be entitled to a sixth copy gratis.

All communications in any way relating to the work to be made to the publishers.

April 19. 3t.

FOR SALE.

A Commodious House in Roxbury, pleasantly situated on Brush Hill Turnpike, about four miles from the city. With a good garden and stable, and a well of good water, &c.

☞ Inquire of THOMAS DANFORTH, on the premises. Roxbury April 26.

CAMBRIDGE SELECTION
OF HYMNS AND PSALMS.

NEW STEREOTYPE EDITION.

THOMAS WELLS has just published and for sale at his BOOKSTORE and SUFFOLK CIRCULATING LIBRARY, No. 92 Hanover-Street, Boston,

A Selection of HYMNS and PSALMS, for Social and Private Worship. Eighth Edition. Stereotyped at the Boston Foundry.

Also—on hand, at the Depository, as above, supplies of the previous Editions of the same work. Religious Societies and Individuals, in their respective orders, are requested to designate the particular editions which they may need, so as to preserve uniformity in the copies in use.

The Publisher does not deem it now necessary to enumerate the various merits of this selection of devotional Poetry, since in regard to so important and interesting a part of divine service as the Hymns of the Sanctuary, an inquiring spirit appears to be pervading a large portion of the Christian community, which probably will not rest satisfied without a careful examination, and eventual adoption of that which shall in the result appear to be deemed the best collection. This work has now arrived at the *eighth edition*, in less than that number of years; and about that number of thousand copies have been disposed of. Besides its use in minor associations, and family circles, it has been adopted into the public worship of nearly forty Religious Societies in New-England, including the University Church, and the new Third Congregational Church, Cambridge, and several of the Boston and Salem Churches. Fourteen Societies, new and old, have adopted it within the past year. Its happy classification, and arrangement of the Poetry and subjects, are said by Ministers to facilitate much the ready selection of appropriate hymns, on every occasion; and the Publisher respectfully invites new Societies and other to examine the work for themselves.

It is furnished on good common and superfine paper, and in such variety of bindings as may suit the taste of the respective applicants.

March 15

LARGE SALE OF THEOLOGICAL AND MISCELLANEOUS BOOKS.

ON Thursday May 29, at 3 o'clock P. M. at office No. 36, Washington-street, a very choice and valuable collection of Theological and Miscellaneous Books, embracing an extensive variety of rare and standard publications, mostly *Theological*. A catalogue of The whole will be published, and the books may be examined three day's previously to the sale. WHITNEY & COOLY, *Auct'r.*

CHARTS, NAUTICAL BOOKS, &c.

JUST received a complete assortment of *Charts*, general and particular of the whole world. Also, Blunt's Coast Pilot—Shipmaster's Assistant—Expeditious Measurer—Nautical Almanacks, for 1828, '29 and '30—Bowditch's Navigator—Ward's Lunar Tables, &c. &c. On hand Log Books—Cargo Books—Seaman's Journals—Log Paper—Log Slates—Portable Desks and Seaman's Stationary and Cutlery of every description which will be sold at unusual low prices at the sign of the Large Leger, No. 96 & 98, State-st.—by JOHN MARSH. April 26.

THE PILGRIM OF INDIA.

ON his journey to Mount Zion. Relating the singular persons he met on his way, and the remarkable adventures of his happy progress. The whole exhibiting traits of Hindoo Character. By Mrs. Sherwood. With a frontispiece, just published by James Loring, No. 132, Washington-street. April 26. 3t.

Also, Mary's Visit to Boston or the Love of Admiration. Choice Stones, or Religion Exemplified. Memoirs of Elizabeth C—— or Early Piety. An authentic memoir. Mrs. Hofland's Integrity. Cardell's Happy Family.

NEW READING ROOM.

THE Subscriber informs his Friends and the Public, that the Reading Room, which has been noticed in some of our Papers, *is now nearly complete*, and many of the Papers and Magazines have been received, and others will be as soon as returns can be had by Mail. A Book will be open for subscriptions, and all who wish to avail themselves of this opportunity, are invited to call at the Room, No. 11, Market-st. which will be open for Subscribers, every day and evening, in the week, Sunday excepted, where may be seen the regulations and terms of Subscription.

AMOS H. HASKELL.

FRESH ACCOUNT BOOKS.

☞ SIGN OF THE LARGE LEGER. ☜

JOHN MARSH, Nos. 96 & 98, State-st., has just manufactured his Spring assortment of ACCOUNT BOOKS, including complete setts of almost every variety of patterns. Also, a large assortment of half bound Account Books, adapted to the Country Trade, together with a great variety of Memorandum and Writing Books, which will be sold at very low prices by the quantity, or at retail.

☞ Account Books furnished to order with great dispatch, and warranted to suit. April 19.

THE SCHOOL.—No. III. & IV.

COTTONS & BARNARD. 184 Washington-street, have just published, the third and fourth numbers of "The School: or Lessons in Morals."

"Even a child is known by his doings, whether his works be pure, and whether it be right."—*Proverbs, 20th chap. 11th verse.* 6t April 12.

CHRISTIAN REGISTER.

ALL communications, as well as letters of business relating to the Christian Register may be addressed to DAVID REED, Boston.

TERMS. The Christian Register is printed every Saturday, at *Three Dollars* a year, payable in six months from the time of subscribing.

Those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year, will pay but *two dollars and fifty cents*, (the original advance price.)

Those who pay bills in advance to a collector, after the first month of their year, will pay *two dollars and seventy-five cents.*

Those who pay after the first six months, will pay *three dollars.*

Those who delay payment till the close of the year, will be charged with interest on the amount *from the* expiration of the first six months.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

To those who obtain five responsible subscribers, a sixth copy will be sent gratis, for one year.

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a six copy will continue to be sent gratis.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

Augusta, Geo.	Thomas S. Metcalf.
Brooklyn, Conn.	Rev. Samuel J. May.
Bridgewater N. Mass.	Perez Crocker.
Concord, "	Daniel Shattuck.
Easton, "	Daniel Reed.
Eastport, Maine,	Daniel Kilby.
Hingham, Mass.	David Andrews, jr.
Kennebunk, Me.	Barnabas Palmer.
Keene, N. H.	John Prentiss.
Marblehead,	John Gilley.
Portland, Maine,	Barnett Peters.
Portsmouth, N. H.	John W. Foster.
Plymouth, Mass.	William Brown.
Sandwich, "	Rev. E. S. Goodwin.
Taunton, "	David C. Hodges P. M.
Townsend,	Aaron Keyes Esq. P. M.
Trenton, N. Y.	Rev. J. B. Pierce.
Walpole, Mass.	Palmer Morey.